

Journey

FEBRUARY 1984



W.
C.
E.*

***World Church Extension**



CHAPLAIN'S CORNER

by Nancy Radclyffe

Collective Writer and Senior Chaplain

A STEP TOWARD LIBERATION AND HEALING

Have you ever puzzled over some of the things Jesus said or did which seemed so out of character and callous? One of these for me is where Jesus says, "Follow me," and the man replies, "Lord, first let me go and bury my father." Now here's the kicker, Jesus responded, "Let the dead bury their own dead." The Holy Spirit is so good at guiding us and so it was for me as I pondered this scripture and a counseling concern within the same week. I thought I was considering them as separate issues.

The counseling concern was in relation to three different people seen within a couple of weeks. In all three instances their lives were bogged down because of past occurrences in their lives. They wanted new and better lives and relationships but past events would cause them to act in old ways, being too defensive or getting angry at little things or being hurt or rejected too easily, etc. Seemingly they could not live as whole people now nor move into a more fulfilling future.

My query was one of how to understand this interference of the past and how to help these people overcome the past so that they could be new creations. The above scripture from Luke 9:57-62 somehow came to my attention and as I meditated on it I had an "aha experience." It was one of those times when the dawn of recognition suddenly shines forth. Jesus understood about this human experience. Jesus was not being callous or cold but was providing an insight to help us become new creations. Read Jesus' full teaching:

"Let the dead bury their own dead, but you go and proclaim the domain of God. No one who puts hand to the plow and looks back is fit for service in the domain of God." (NIV)

The insight is that we cannot proclaim the future in the present if we are living in the past. This future does not just mean the apocalyptic reign of Jesus the Christ but it also means tomorrow, right here on earth, in this age. The past is probably the biggest destroyer of lives and relationships with which we must contend. Our memories of past experiences fill us with doubt, uncertainty, fear and hesitation today. While our lives, as followers of Jesus, are racked by past events, our witness is minimized. Our preaching of the good news is jeopardized by the visible pain of chronologically distant happenings.

In order to proclaim that the reign of Jesus in one's personal life brings newness and wholeness to the individual we must reflect the fact that we have received the healing which Jesus won for us. In order to preach the good news of the age when the lion will lie down with the lamb and when the leaves of the tree of life will bring healing our lives must be truly changed. Somehow we have to be freed of the baggage of our past, the distant past and the hurts of yesterday.



Nancy Radclyffe lends her expertise to the remodelling of the Fellowship offices.

Our clergy are just as haunted by past injustices, abuses, and wrongs as are our laity. It may be the damage a parent inflicted, wounds left by a lover, the thoughtless act of a pastor, the cruel action of a board of directors, the senseless decision of a DRC or the CCCC, or an act of racism, sexism, ageism, classism, elitism, etc. Name your pains from the past and tell them that they will no longer affect your present or hinder you from marching into the present and leading the way for others! Some scars from the past no longer have a name because they have seeped into our unconscious. We do not need a name for them in order to stop their reign of terror in our lives. They too will be told, "Nameless hurts, you can no longer destroy my life and my witness!"

In dying on the cross Jesus took to the grave every kind of pain and torment we humans could ever encounter. That pain and torment remained in the grave. What rose with Jesus is wholeness, healing, a truly new beginning. When any of us choose to follow Jesus that newness is available to us and we forget to take advantage of it. We need to take time to let go of the past and if need be to ask God to take it from us in those cases where we stubbornly hold on to the negatives of past experiences. Dump them into Jesus' lap and then leave ourselves open to the healing Spirit of God to erase the pain of those memories if not the entire memory. Yes, it is human to feel that we are entitled to the rage of our hurt and it is within our human capabilities to decide that the past will no longer control our future. Just making that decision opens the flood gate to true liberation and healing.

This topic will be continued next month. If you wish to meditate on some relevant scriptures try these: I Peter 2:24, Galatians 5:22-23, and II Corinthians 5:16-19. I needed to hear these words again and I pray that they will make a difference in your life also.



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JOURNEY is a monthly magazine of UFMCC. The focus of JOURNEY is to provide news and report issues of concern within UFMCC and the Lesbian and Gay community. Contents are copyrighted and may not be reproduced or extensively quoted without permission.

Editorial Office: 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Phone: (213) 464-5100. Subscription rate \$16.80 per year U.S., Canada, Mexico. \$20.80 other areas. Published by Universal Fellowship Press. Printed in U.S.A.

All materials submitted to JOURNEY must be inclusive of gender, age and race. The Editor will modify any language not meeting these criteria.

INSIDE

- 2 *Chaplain's Corner*
- 3 *Pilgrimage Blocked*
- 4 *Miracle in Mexico*
- 5 *You Can Help WCE*
- 6 *Fellowship News*
- 8 *Contest Winner*
- 9 *Once Upon A Time*
- 10 *Paul's Thinking on Women*
- 12 *FFO*
- 13 *Profile - Sandy Taylor*

COVER: Paula J. Schoenwether

COVER PHOTOS: John Donner

Pilgrimage to Honduras Blocked

by Karen Ziegler
Pastor, MCC New York

During the first week in December, 150 North American religious women set out on an amazing pilgrimage to Honduras for the purpose of praying for peace in Central America. The plan was that we would pray with the Honduran people in their cathedrals and at the U.S. military bases there. We represented 60 different religious orders and denominations. We were joined by a common concern for the people of Central America, a common desire for peace, and a firm belief in the power of prayer. Our Pilgrimage was stopped by the Honduran government. Some of us made it to Honduras, but we were forced to leave within two hours. Most of the group was not even permitted to leave the United States. Yet the success of our journey for peace was unquestionable, and it was an experience which I know changed many people in significant ways. We had a taste of the repression many Latin American people experience all the time, and the action of the Honduran government raised the issue of U.S. military support for that government in a powerful way.

Honduras was chosen as the place for the pilgrimage because it is now the center of United States military action in Latin America. Located between El Salvador and Nicaragua, it is the second poorest country in the Americas, after Haiti. Poverty in Honduras means that 65% of children under five are malnourished and 40 children die of starvation each day. Of every 100 children who begin first grade, only one will enter high school. More than half of the population is illiterate and

about half of the adults are unemployed (United Church Board for World Ministries). There are close to 6,000 United States troops presently stationed in Honduras, and another 15,000 await in boats off the coast. Military aid is expected to reach 45 million dollars in 1984. Permanent military bases are being built by the United States. (U.S.A. Today).

My involvement in the Pilgrimage began when an acquaintance told me about it and said he thought it would be tremendous to have someone go from MCC. I agreed, but time was short and the cost seemed prohibitive. That night I read the information he had given me and immediately I felt an utter certainty that I had to go on this trip. It was a kind of call I have felt only a few other times in my life. It was as though this particular thing was the answer to prayers I did not even know I had been praying. I knew that if this was true, somehow it would be possible. I sent in the application and booked my flights. For the next two weeks, I marveled as I watched things fall into place. MCC New York gave me a salary advance, vacation time, moral support, and a ride to the airport, and loaned me the necessary equipment and clothes.

I was awed by the love I carried with me when I left, and I sensed that the other women each brought with them that power and presence. We came from very different places, from 27 states in the U.S. and two provinces of Canada. We ranged in age from 20 to 73. More than half the group were nuns, including many leaders of religious orders. Fifty women met in Miami and one hundred in New Orleans. We were to join each other two days later

continued on page 5

World Church Extension

Miracle in Mexico

by Troy Perry
Collective Liaison

Question: What Congregation in the Universal Fellowship of Metropolitan Community Churches averages over 160 people in attendance in one Sunday service, can not advertise its existence, was started by a layperson and has never had a professional UFMCC clergy in its two-year history?

Answer: Iglesia de la Comunidad Metropolitana - Mexico City, Mexico (MCC-Mexico City)

After a personal weekend visit to Mexico City six weeks ago, I really do believe that our Church in that city is a miracle. On October 21, Rev. Jose Mojica, Coordinator of the Hispanic Americas District, and I boarded a flight to the capital of Mexico. I have to admit that I was excited. I had never traveled into the interior of Mexico. When our plane landed in Mexico City we were met by Horacio Flores, our worship coordinator, and a group of MCC members who took us to our hotel and spent time explaining to us what would transpire during the weekend visit. Since it was my first visit, the board of directors had felt a reception in honor of the arrival of the Moderator of the Board of Elders was in order, so that I could meet the members and friends of I.C.M. Over 100 people attended the reception held in a member's home on Friday night. Even though I don't speak Spanish and very few of our members speak English, we had no problem, as Rev. Mojica interpreted. Even with the language problem, the warmth of all the people I met came through over and over again.

Saturday afternoon, the leadership of the various Gay and Lesbian organizations in Mexico City met at the social hall of the Church we use for Sunday Services to hear me speak on Gay Liberation in America and how MCC is a part of the Gay and Lesbian Community trying to bring about change in an oppressive society. After my speech, the leaders of the eight organizations that exist in Mexico City and I dialogued together about how we might inter-react

with each other internationally. The meeting turned out to be an historic first. The groups that work in Mexico City had never before held a meeting together. ICM was the catalyst for getting them together!

As Sunday afternoon approached and time for our worship service, my excitement level reached an all-time high. By the time we started singing the processional hymn, I was ecstatic! I felt my eyes start to water.

In my head I thought, "God, in 15 years I have lived to see MCC established in a culture that is alien to me, and yet I see the same moving of the Holy Spirit that I am used to in my culture, which must be just as alien to them." Over 220 people had gathered for the service, about 20% of them women (the clerk of the board of directors is a woman). The service was

continued on page 15



TOP: Rev. Troy Perry at the reception hosted by ICM Mexico City. ABOVE: During his visit Perry had the opportunity to talk to the city's Gay organizations.

Photos by John Donner

W.C.E.

HOW CAN I HELP WORLD CHURCH EXTENSION?

*by Jean White
World Church Extension
Executive Secretary*

Many people throughout UFMCC have often wanted to help World Church Extension (WCE). As many of you know, one of our most intense needs is for trained pastors. This summer Samaritan College is sponsoring "Orientation to MCC Pastoring."

What can you do to help WCE? I ask your assistance is raising scholarship funds to help pay the tuition of four people already working in WCE areas so they can attend the Los Angeles program. They are:

Mia Anderson (Copenhagen, Denmark)
Ian Westy (Durham, United Kingdom)
Hong Tan (London, United Kingdom)
Doug MacGee (Auckland, New Zealand)

Tuition for the entire six weeks is \$950. If these four come to Los Angeles, they have already made at least a \$1000 commitment in transportation costs alone. If we could match their commitment by covering the tuition cost, we would not be asking so much more of them than those who will participate who live in the USA.

I hope each of you will be able to help us in our efforts to build church leadership in the WCE areas. If you or your church would like to help, please send your donation to Samaritan College and designate it toward the tuition of one of these four people. If you need more information, please feel free to contact me:

Rev. Elder Jean White
31 Fairmount Road
Brixton SW2 2BJ
London, England

or

Rev. Sherre L. Boothman
Dean, Samaritan College
5300 Santa Monica Blvd.
Suite 104
Los Angeles, CA 90029
(213) 464-5100

Thank you for your prayers and your support of our outreach through WCE.

continued from page 3

in Honduras, but as it turned out our coming together happened much later under very different circumstances.

I had been nervous about how I would be received by such a gathering. I announced my denomination during the introductions and came out more explicitly to my nine-member affinity group. Each time I came out I braced myself for the possible wave of hostility or fear. None came. This was the most loving and gentle group of women I have ever known. The reaction of most of the nuns was awe and excitement that I was a pastor. They said, "You give us hope." When I heard the theme song of the Pilgrimage, I felt at home. It was "Song for Harvey Milk," which Holly Near wrote for the Lesbian and Gay community.

When the Miami group left for Honduras our spokespeople were interviewed by TV networks in the airport. We were a conspicuous group, women wearing skirts and blouses and religious symbols, carrying sleeping bags. Finally we reached Honduras, a beautiful country, green and mountainous. Tegucigalpa, the capital, is a small city by American standards. Many of the roads are red clay. The extreme poverty of this country was visible even from the plane. As we approached the airport we saw crowds of Honduran people on the second floor balcony. We later learned that there were many international press people present there also, and that was why after we circled around the runway the plane was stopped two miles away from the airport.

After 10 minutes the pilot told us there was "congestion" ahead, and we had to wait another 10 minutes before we heard the real truth, which was that there was an "immigration problem." Simultaneously, a truck filled with military men and immigration officials pulled up. As United States helicopters circled overhead, about 30 men stood outside the plane, eight or so in uniform carrying automatic rifles. They surrounded the plane. Two of the armed men entered the plane with an immigration officer. They refused even to speak with our leaders. Within 25 minutes we had left Tegucigalpa, and by evening we were back in Miami. We learned that the New Orleans group had not even been permitted to board their plane. We also learned that we were the top media event in Honduras that day. In the United States, we were covered by all three major news networks.

By the end of the next day all of us in both groups had agreed to travel to Wash-

ington. Congresswoman Pat Schroeder had scheduled a press conference about us, and we were to do a prayer vigil at the White House. The coming together of the Miami and New Orleans groups was joyous. That day, women began to come out to me. One was a woman who told me that her decision to come on this Pilgrimage was a direct result of the National Council of Churches decision not to vote on the eligibility of UFMCC for membership. She needed to do something with her anger. Several women told me it was important to them that there was an MCC person there.

The most amazing moment was at the very end, as I was saying goodbye to the white-haired nun who was clearly the spiritual leader of our group. I had been asked by her to lead prayer three times during the Pilgrimage. As I said goodbye to her, I told her, "You have given me so much." She said to me, "You have given us so much. You have taught us how to pray."

I was overwhelmed. Since I learned how to pray in MCC, I needed to pass this along; it is a gift to all of us. Holly Near said once that wherever she goes she finds Lesbians and Gay men in the forefront of liberation struggles. Perhaps it is partly because we fight for others when we cannot fight for ourselves. Perhaps it is also because as we learn who we are and experience God's love, we go through a radicalization process which enables us not only to share others' suffering but also to see the deep causes behind that suffering. We must learn to name poverty, racism, repression, and imperialism as "sin." It is also clear that we in MCC have gifts to give not only in the liberation process of our own people, but also in the global struggle for justice and peace. As we gain strength in our own communities, we may be called upon increasingly to offer those gifts.

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fellowship news

OUR JOURNEY

AGAPE MCC FORT WORTH, TX DEDICATES BUILDING

Speaking at the Dedication service on September 18, Mayor Maurice Oaks said, "... we were all sad when this Church closed as a Church of Christ, because it meant a failure of a people trying to reach God in a particular location ... but, we rejoice in the re-opening of this Temple for those who wish to seek God. So ... on behalf of myself and the THINKING PEOPLE OF FOREST HILL, I want to welcome you to the City of Forest Hill."

Agape's week-long celebration began at a local bar for a benefit show 'Chicago.' Activities during the week included a pot luck supper under a big circus tent behind the Church which preceeded the message by Rev. Sam Edelman of Arkansas entitled: "Can God Cure the Heterosexual?"

Another evening, under the 'big top' featured Rev. Jeri Ann Harvey, Pastor of MCC Los Angeles, conducting a 'Healing Service' similar to a service that was held at General Conference in Toronto, Ontario.

On Friday evening there was a midway of fun and food set up outside the tent to assist in raising funds for the week of activities. This was followed by a music concert by recording artist, Ernestine Cantu, Terry Faulkner and Cornerstone. Then Hal Lindsey's film "The Late Great Planet Earth" was shown with a moving altar call given by Rev. Elder Freda Smith of Sacramento, CA.

Saturday evening a Spiritual Renewal Service with Rev. Elder Freda Smith moved into the Sanctuary with Rev. Marge Perry, Assistant Minister of Dallas MCC offering special music.

Then Sunday was the big day of Dedication. Rev. Elder Freda Smith ministered in the morning service with record attendance. In the afternoon the Service of Dedication was conducted. In attendance were former Pastor, Rev. Elder Don Eastman, Pastor MCC Dallas; Mr. Ric Huett, Director of Music, Agape MCC; Rev.

Alice Jones, Pastor of MCC Greater Tulsa, OK; Rev. Danny Ray, Minister of Music, Dallas MCC; Rev. Elder Freda Smith, Vice-Moderator; Rev. Dr. Jim Norwood, Pastor of Agape MCC. The Rev. Alice Jones delivered the Message of Dedication followed by the anointing and dedication of the corner stone plaque by Rev. Don Eastman.

At the final service of Dedication, Sunday evening, the Black Gospel Choir of the University of Texas, "The Voices of Christ," presented a music concert, followed by Rev. Smith's sermon, "Purple Grass."

The South Fort Worth location, previously a Church of Christ, seats 350 persons and sits on almost three acres of land which allows for the planned expansion of facilities to include Sunday School classes, a social hall and a Chapel to seat 100 to 150 persons.

Agape was first chartered May 31, 1973, but the years following were days of struggle and difficulty and the Church returned to Mission status. In 1980, the charter was regained under the leadership of the current Pastor, Rev. Jim Norwood. Norwood will soon be celebrating his fourth anniversary with Agape and the Church continues to grow and reach out to the community.

The Church has a new 6' Kiwai Grand Piano that was given to the Church by two friends of the Church as well as two Leslie Organ Speakers. The Church has 250 new hymn books which were given and bar owners gave new Sanctuary lighting.

Agape already has a Building Expansion Fund with almost \$8,000 in the bank as they make plans to move forward.

The Church, under the leadership of Norwood, has plans for a bus ministry and a complete Religious Educational Program for the community and hopes within a year to have a gymnasium for the community to use.

AGAPE CELEBRATES HARVEST SUNDAY

Other activities at Agape MCC included Harvest Sunday. Each person was given a

crisp new \$1.00 bill and they stood in agreement with God for a hundred fold return on the seed money.

The Pastor then completed a six-week series of messages entitled: "The Laws of Seed Time and Harvest" — sub-titled: "How to Live in Divine Prosperity."

Eight weeks after receiving the money, 'Harvest Sunday' was celebrated and the took up the special offering. The proceeds that came in were: \$9,330.00 which took care of all budget shortage for the Church year and put the Church ahead in budget requirements.

Agape is Praising God for the increase and blessings of the harvest!

MCC TUCSON FINDS NEW CHURCH HOME

Metropolitan Community Church of Tucson recently moved from their building in South Tucson to take up residence in an Arizona landmark, the former Temple Emmanu-El. Temple Emmanu-El was built in 1910 and was the first synagogue in the Arizona Territory. The Hebrew Benevolent Society paid \$4,712 to construct the Temple. After many delays and disappointments, the building was ready for the first service on Rosh Hashanah Eve, October 3, 1910.

Temple Emmanu-El was the center of Jewish activities in southern Arizona for many years. Two other congregations were founded through their efforts. In 1955, the building was sold to a California businessperson for \$9,000, and the congregation moved to new facilities in another section of the city. Since that time, a number of congregations have used the building, including the Unitarian Universalists. Several evangelical Christian congregations have also been housed in this historic structure. On Sunday, November 14, 1982, the building was officially designated as an historic site by the Tucson-Pima County Historical Commission and the Arizona Heritage Center. A tri-lingual plaque stands in front of the building, giving its history in Hebrew, Spanish and English.

Some 73 years after the first worship service in the building, almost to the day, MCC Tucson held its first service in Temple Emmanu-El. On Sunday, October 2, 1983, the Rev. Bob Arthur, then District Coordinator of the Southwest District, officiated at the Dedication of the building and installation of Tucson's new pastor, the Rev. David A. Gunton.

MCC was able to take possession of



MCC Tucson's New Building

Photo by Harry Bagley

the building in mid-September and the congregation went to work to clean and to upgrade the building before the first service. The Temple had sat empty for over six months and a lot of work was needed to get it ready for worship. When the Altar furnishings were moved into the building, the congregation was delighted to discover that they fit in as if they had been designed for that building exclusively. Work still continues on other renovation projects. Eventually, the front of the building will be scraped and painted white, which appears to have been the original color. Landscaping both front and back yards is also in the works.

This new building provides MCC Tucson with three times more worship space, as well as more classroom and meeting space. Since the move, the church has become an important focus in the Tucson Gay and Lesbian community. A Gay health forum was hosted by the church and a number of Gay and Lesbian organizations have approached the church about meeting in the building. Tucson has already been selected to host the November, 1984 Conference of the Southwest District, and the worship services for that conference will be in this historic building.

Although "a building does not a church make," to quote Rev. Troy Perry, the congregation of MCC Tucson does thank God for giving them a place to worship and to rest along their journey.

A HUNGER WALK & ECUMENICAL RELATIONS

by Richard J. Follett

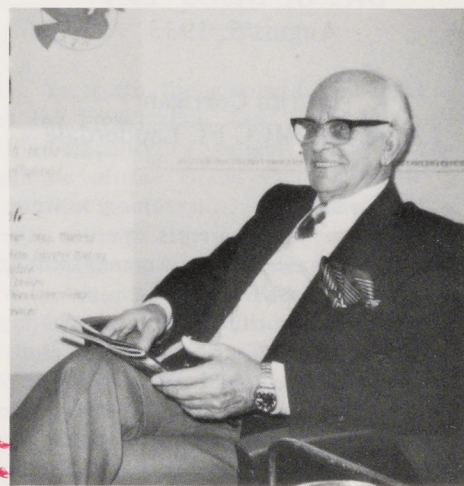
We've always known that "to know us is to love us." Sometimes, however, other people don't quite see things that way. Most of us in the Metropolitan Community Churches have had experiences of rejection from those who simply treated us as labels — not as whole persons. This is a story about moving beyond tolerance into integration, about moving beyond polemics into action, and about creating some lasting networks among God's people for positive, community-based goals.

In 1975, the San Fernando Valley (California) Interfaith Council began its annual Hunger Walk under C.R.O.P. and the Outreach arm of the National Council of Churches. Three years ago, Metropolitan Community Church in the Valley (North Hollywood, CA) began open and active participation in this event. This year, MCCV hosted the Hunger Walk in what proved to be a very positive ecumenical outreach to over 30 other churches and synagogues.

Sunday, November 20, 1983, is a special memory for those of us in MCCV for three reasons: we hosted the Hunger Walk with 336 people walking and carrying

brightly colored balloons for the 10K event and 50 people supporting (staffing registration and checkpoints, providing water throughout and fresh fruit at the end of the walk, etc.); we participated in a lay service totally provided by one of our parishes, and we were visited by a World Council of Churches religious education team. With the high number of visitors on that Sunday, some would suggest it would have been better to have had our clergy and regular staff "on display" in the pulpit; we are pleased that 27 of our lay people in Deacon Tom Wilson's parish provided the worship experience for us and for our many guests.

Chuck Tarrance, board member, coordinated the Hunger Walk for us and for the Valley Interfaith Council. Seventy-two people from MCCV walked this year and raised \$5,918.50 of the total \$20,600 pledged to all the walkers. While the first people crossed the finish line in 43 and 45 minutes respectively, our greatest joy was with our oldest participant. Emil Schoening (see photo), at 79 years old, took 3 hours



Emil Schoening

and 50 minutes. He said, "I'll walk faster next year when I'm 80." What is even more remarkable is that two years ago Emil was totally paralyzed from the waist down with a rare form of polio.

Mayor Tom Bradley of Los Angeles and City Councilmember Joel Wachs presented a formal proclamation marking November 20, 1983, as "San Fernando Valley Hunger Walk Day." Wachs was present to give us a copy of the proclamation.

While the walk itself and funds it raised are extremely important, the networking established throughout the plan-

continued on page 12



CONTEST WINNER

Editor's Note – Jim Corrigan of MCC Ft. Lauderdale is the winner of the Valentine Day Story Contest. Jim is 68 and his story is about his life's journey with Clarence Thorgersen. Congratulations Jim!

DAY OF DISCOVERY

August 5, 1933

by Jim Corrigan
Layperson, MCC Ft. Lauderdale

Fifty years ago . . . to some you were the gleam in your parent's eye . . . to others it was a gleam in your grandparent's eye. To me it was yesterday!

It was a beautiful Sunday afternoon and I was with a group of Gay friends at Long Beach, NY. Suddenly fear gripped me. I saw Clary walking towards the group. Like an ostrich, I put my head down in the sand thinking he would pass me by and not notice me. He was the son of my parents' closest friends.

He was manly and an electrician in the ship yard where our fathers worked. He couldn't be Gay. It seemed like an eternity . . . looking back it was probably only a second. I looked up to find him standing in front of me asking "What are you doing here?" I nervously replied "swimming." I ran out to the ocean and started swimming. Clary followed me and from that moment on we swam the currents of life together.

We both had had other plans that evening but we made a date for Tuesday. We met at mutual friend's home. I was not aware that Clary had made arrangements for the friends to go to a movie. We were alone for the first time. It was the beginning of a beautiful relationship which would last 47 years.

Of course it was not always easy. Be mindful we went through the depression and World War II. My draft number came up early and I spent five years in the Air Force. For the first three years we planned and grasped every opportunity to meet. Finally he entered the Army and after a brief training period was sent to Europe. I was sent to the Pacific.

The most poignant and happiest moment of our lives was some time in January 1945. I knew Clary had returned from Europe and I had just returned from Japan. Arriving at Fort Dix, NJ to be discharged, there were long lines of servicemen waiting to call home. I phoned Clary's family to inquire where he was stationed. They did not know. Discouraged, I came out of the booth and to my surprise I saw a handsome, tall, blond, blue-eyed soldier running toward me. We hugged. We laughed. We cried. Suddenly we realized that we had an audience of hundreds of servicemen watching us. It didn't matter. We had been separated two long, lonely years.

We immediately went AWOL. I don't remember the hotel, or how we got there. All that mattered was that we were together. I think that separation had been so painful that it cemented our relationship forever. I was discharged the next day and he the day after.

Life was not always perfect. We had many sad times but I think it made us both stronger. Life was beautiful and we had each other. Certainly the happy times outnumbered the bad times.

We came from different Christian backgrounds and we did not attend church regularly. About nine years ago we started to attend "Church of the Holy Spirit" MCC Ft. Lauderdale. Bob Meadows had a strong influence on us, although we were reluctant to join the church.

That summer we took a two months trip and attended MCC services in New Orleans, San Diego, Los Angeles, and Albuquerque. Driving home we realized that something had happened to us. The love and friendship which was extended to us was true Christian fellowship, and above all we realized just how much we missed MCC Ft. Lauderdale.

When we arrived home we applied for membership. In the summers we continued visiting other MCC services and eventually Rev. Troy Perry nick-named us MCC ambassadors.

Three years ago we sold our home and apartments and moved to San Antonio and Joined MCC. Several months later we visited El Paso and I became ill. We

decided to move back to Ft. Meyers. It was there that I decided to check on a little health problem. It was cancer! Clary worried so intensely that he died eight days after my operation. I was devastated! Fortunately in May 1977 we had agreed with Pastor John Gill that when either of us died he would conduct our services no matter where he was pastoring or where we lived.

Immediately after the funeral Rev. Gill had the wisdom to bring me back to his home and gently help me keep the faith!! Mike and Phil stood close by along with the congregation. I sold our condo and returned to Hollywood, FL.

Tears? Yes, but today they are tears of joy for having been so fortunate to have had 47 beautiful years together. It was a monogamous relationship. I was the lucky one to have had Clarence Thorgersen as my lover and best friend.

TO LOVE IS NOTHING
TO BE LOVED IS SOMETHING
TO LOVE AND BE LOVED
IS EVERYTHING!

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once upon a time

FAITH + TIME MOVED MOUNTAINS A PARABLE

by Chris Glaser
Collective Writer

Once upon a time there were two sisters. One was a dreamer, with lofty thoughts far removed from earthly cares and concerns. She had no desire to dirty her hands and had every desire to maintain her high, though on rainy days one could see her downcast side.

The other sister had faith. She believed she could make a difference on earth, and remained practical and down-to-earth, unafraid of getting soiled. Though practical, she believed she might move a few mountains.

The first sister was named Cloud and the second sister named River.

Cloud could never be pinned down. She went where she pleased without regard to the needs of anyone else. Her one job in life was to rain, and she was often arbitrary in selecting the times and places to do her job. This resulted sometimes in floods, and sometimes it resulted in droughts.

River was very different. She chose an unlikely piece of real estate in which to live and to do her work — the desert. "I want to go where I am needed most," she told her doubtful sister when she selected the spot a million years ago. Her one job in life was to run, keeping on the move as she coursed through miles and miles of desert. Though occasionally enjoying detours and meanderings, she always ran in the same direction — toward the Great Sea, where life had first been created and which held the secret of her own destiny. She kept one foot in the freezing snows of the mountains and one foot in the warmer depths of the Great Sea.

Sometimes, when depressed, sister Cloud joined her sister River. At that time Cloud would rain much too hard, causing her sister to flood. Other times Cloud, angry or indifferent, would stay away from her sister and River would dwindle in size. But River's main source of sustenance was not her sister Cloud but rather the

snows on the mountaintops, so River could remain constant in her task of running toward the Great Sea.

Cloud would sometimes laugh at River and deride her: "Boy, are *you* forever stuck in the mud!" she'd say. And River would reply, "And *you're* forever chasing rainbows!" But it was true that sometimes River envied her sister's ability to go where she pleased and do what she wished.

One could not know this by common observation, but rivers and clouds do die, imperceptibly giving birth to the next generation as they finish their tasks of either running to the Great Sea or raining down upon earth. And so Cloud and River gave birth to Cloud the II and River the II, and they in turn gave birth to Cloud the III and River the III, and so on, to our modern day.

It is through the perspective of time that the relative value of River's work upon the earth and Cloud's high sky-flying can be determined.

And the most obvious difference in the valuing of River and Cloud and their descendants is that River earned a proper name and Cloud never did.

Because, a million years later, River had made an incredible difference on the plain of the desert. She had slowly carved through soil and stone giant canyons of great majesty and beauty, with a riverbed well below the hot surface of the desert, cool and restful for weary travelers. True, there were dangerous rapids, but there were also peaceful lengths of the river which could glide one gently past high canyon walls filled with colors of the earth. River had stripped away the layers in which the beauty and depths of the earth hid, exposing a vast richness which matched the richness of the Great Sea from which all life came and into which all life flows. Certainly earth was made in the image of the Great Sea. And so River was given a proper name: Colorado.

But neither Cloud nor her descendants received a proper name. Other sisters and brothers, known commonly as Typhoons or Hurricanes, were given proper names that were soon forgotten or remembered as evil, but she herself never received a proper name.

Cloud got high, had her lofty thoughts and dreams, did what she wanted, traveled where she wanted, cared nothing for earthly concerns and will be as little remembered as a stranger's face in the crowd.

River had faith, got her hands dirty, remained practical and down to earth, delved deeply into earthly existence, constantly kept changing while faithfully running her course, irrigated the soil, moved a few mountains and carved a monument to the beauty of life. And she will be remembered eternally. Two sisters. One shall be taken for eternal life and the other left. It could be said of that one,

"Rise and go your way; your faith has delivered you from death's limitations."

Years ago, flying home from a meeting of the Presbyterian Task Force to Study Homosexuality, I caught a spectacular glimpse of the Grand Canyon below, a beautiful sanctuary carved in the wilderness by a solitary, traveling river over a time span of one to two million years. I thought of the church, whose attitude about Gays and Lesbians we were trying to shape, and remembered the many weary travelers journeying to the Promised Land who did not yet consider the church to be a sanctuary for them. How little time Lesbians and Gays have had to resculpt the church in our recent emergence! Yet it has taken the Universal Fellowship of Metropolitan Community Churches only 15 years to be considered a potential member of the National Council of Churches.

Though we find ourselves in a desert (the church), faith tells us that the movement in which we are involved as Lesbians and Gays will work on the surface of the desert floor and help carve a sanctuary of inviting beauty. Those who accuse us of eroding societal values are at least partly right — we are in the business of eroding superficial values to get at deeper values below a srug surface which hides the depths of meaning of what it means to be earthly. Those who dream of heavens in the sky are erratic and blow where they will, causing floods and droughts, Inquisi-

continued on page 14

Profile



Rev. Sandy Taylor

SANDY TAYLOR IN MEMORIAM

March 4, 1948 - November 25, 1983
by Nancy L. Wilson

I first met Sandy Taylor in early 1976. I had put her on MCC Detroit's mailing list at the suggestion of the assistant pastor of the Methodist Church that housed us. Sandy had been a student at Mid-western Bible College, and was looking for some answers about being a Lesbian and a Christian.

After several months of discarding the newsletters, Sandy picked one up and read it with joy and anticipation. Shortly after that she visited MCCD. I think from the time of our first meeting I knew she would go into the ministry of MCC.

Sandy had a lot to work through from her fundamentalist background, including the trauma of being openly rejected by her Baptist Church. And she worked hard. She began to open up to new ways of approaching the Bible. More than anyone else, perhaps, she taught me about prayer, and that it *does* change things. Mostly, it changes us, inside. And empowers us to become all that God wants us to be. It was a joy to be her pastor, to see her grow.

Sandy trusted God. Through years of struggling with cancer, surgery, and a chronic heart ailment, Sandy trusted God and God's promises. She believed in the vision of MCC, and in the vision of her special counseling ministry.

Besides her years of being an active student clergy at MCCD, Sandy pastored MCC Louisville for three years. She led

continued on page 15

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What did Paul really think of women?

A RADICAL/CONSERVATIVE ALTERNATIVE

Editor's Note - This is Part I of a two part article. Part II will appear in an upcoming issue.

Much has been written and said lately about Paul's attitude towards women. Various approaches have been made to the subject by people on all points of the theological spectrum. I wish to offer this article as an alternative to understanding Paul from a conservative theological position.

I should probably begin by defining the term conservative. I use this term because I am approaching Pauline writing, accepting true Pauline authorship of all the epistles in the Bible commonly attributed to Paul with the exception of the Epistle to the Hebrews. The other major consideration is that I believe that all of these writings are inspired and therefore not contradictory, and are authoritative for the Christian church of all times.

To understand Paul's writings we must have some understanding of the person of Paul, the people to whom he wrote, and the times in which he wrote. We must remember that Paul was a well educated Jew who was raised in the strictest of the Pharisaical traditions. He was converted to Christianity by a startling encounter with Christ on the road to Damascus. After some years of Preparation, he then set out on several missionary journeys to proclaim this revolutionary new gospel of Jesus Christ. In the process he established Christian communities and churches all over the known world, and was dogged every step of the way by his persecutors and those who tried to cause the demise of this new religious cult known as the Nazarenes or the Christians. After establishing a working church in an area and then moving on to other fields, others would move in trying to undo the work he had labored to begin. His epistles to these churches were his efforts to keep them from falling apart under religious and civil persecution which they faced.

Paul's chief motivation was the need to spread the good news of salvation through Jesus Christ (Philippians 2:19-30). All other considerations were subservient to that primary goal. Paul used whatever means and methods he could to get that news out: missionary journeys, debates with philosophers, preaching on a river bank, teaching in Jewish temples, preaching to his prison captors, setting up church in his prison confinement, writing letters, etc.

Paul was ministering the gospel during a period of increasing government persecution under the Caesars. (He was executed during the reign of Caesar Nero.) One of the laws of the Roman Empire made it illegal to introduce new religions in various parts of the Empire, yet Paul had no hesitation in preaching throughout the Empire. The Caesar was the absolute law of the Empire, and had all kinds of forces to ensure that absolute reign. Therefore any action which violated the laws or established customs of any area of the Empire could be punished severely by Caesar. The Empire was shaky and nearing its dissolution though uprisings and later invasions from outsiders. Therefore, to ensure the loyalty of his far-flung subjects, the Caesar tried to prevent any radical changes in local customs which might trigger rebellion.

In response to this condition, Paul was very staunch in his position of not trying to draw any additional governmental attention to the radical concepts of the Christian gospel. His feeling was that the good news of salvation in Christ was revolutionary enough to invite government censure for introducing a new religion contrary to the laws of Rome. He therefore made it a point to preach and teach the need to accept the governmental dictates in every other area, so that this new gospel would have a chance to survive and grow. Romans 13 is his teaching on this subject most fully developed. To balance this written word, we must, however, look at his own actions.

Although it was illegal to introduce new religions, Paul spent his entire later life doing just that. We are reminded of the words of Peter in Acts 5:29, where he in essence says that although obedience to the law of the government is important, if there is a conflict between the laws of government and the dictates of a Christian conscience, one's conscience must prevail.

Paul's prophetic inspiration led him to capsulize the ultimate of Christian reality in Galatians 3:28, where he states, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (KJV). However, his deep concern to prevent as much controversy, and therefore governmental attempts at extinction of this gospel, led Paul to be a realist. Instead of preaching the freedom of slaves, he urges acceptance of the governmental status quo for slavery (Ephesians 6:5, I Timothy 6:1-2, etc.). However, in his own quiet way, Paul encourages individual attention to the goals of ultimate Christian reality as expressed in Galatians 3:28. Thus we have the Epistle to Philemon, where Paul does not advocate the overthrow of the law, but urges individual action which would accomplish the Christian ideal without legal confrontation.

In the same way he deals with that part of the ultimate Christian reality which makes women and men no different in status or responsibility. His public statements were aimed at proving he was not a rebel to the law, and urged his Christian converts not to openly rebel against the law of the land which demanded a secondary, subservient position for women (I Timothy 2:1-2, 9-12; Titus 2:3-5; Ephesians 5:22-23; Colossians 3:18). However, he approaches the subject on an individual level in quite a different way.

He recognizes and commends the leadership and work done by women in the various churches:

Phoebe
prostates
Priscilla

Apphia
Nympha

diakonos (deacon) : Romans 16:1
(chief officer) : Romans 16:2
host of the Ephesian church: I Corinthians 16:19
host of the Roman church : Romans 16:5
sunergos (co-worker) : Romans 16:3
host of Colossian church : Philemon 2
host of Laodicean church : Colossians 4:15

continued on page 15

continued from page 7

ning, coordination, and execution of the event is equally important. Since this walk is part of the outreach of the National Council of Churches, our open involvement, especially in a leadership role, with this NCC project can only help others to know us as the whole Christians we are. Indeed, Avanelle Smith, Executive Director of S.F.V.I.C., repeatedly complimented Chuck Tarrance and our congregation for their organizational skills, cooperation, and friendliness. Our donation of time and over 25% of the income for this walk were not lost on these ecumenical leaders, despite some opposition nationally from a few member churches of the NCC. Further, the surprise visit by the WCC religious education team caused at least one member of that group to tell us she was rethinking her position on our entire denomination after seeing such Christianity in action.

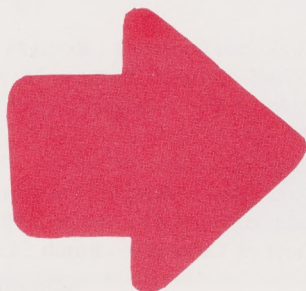
Of the nearly 400 participants, many brought bag lunches to eat after the morning worship service and before the walk itself began. If Isaiah's advice to "Come, let us reason together" is useful in ecumenical relations, many found that day that informal reasoning together over a bag lunch may have a more lasting impact in building strong relations than more formal meetings and presentations of issues. Working together lets us learn to know each other best.

Perhaps Walt Whitman in the Calamus section of *The Leaves of Grass* said best what we have discovered about ecumenical relations:

*"I and mine do not convince
by arguments, similes, rhymes,
We convince by our presence."*

Our presence together with people from 30 other congregations, led by our lay members, is convincing.

Editor's Note: Dick Follett served as Lay Representative of the Southeast District in 1979 and as Executive Director of Samaritan Theological Institute in 1980. He is currently principal of Pasadena Towne & Country School.



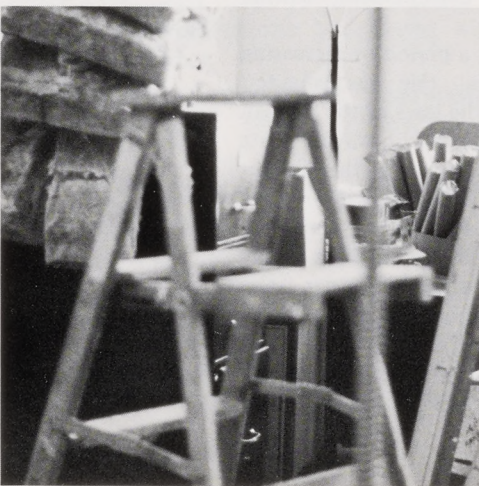
NEW FELLOWSHIP OFFICES

The Fellowship Offices are pleased to announce that we have endured almost a month of dust and confusion and now have newly rearranged, remodelled and re-decorated offices to better serve the Fellowship. The remodelling was paid for by the building owner under the terms of our new lease, with minimal cost to the Fellowship.

During the transition, the office furniture, equipment and files had to be temporarily moved out. The staff was literally working out in the hallway! Even under such adverse conditions, we managed to work and, for the most part, retain our sense of humor.

The remodelling is now complete and the new offices look marvelous! There is more effective use of space, easier access to files and materials, etc. We believe that we will now be able to meet the needs of the Fellowship much more effectively.

We invite all of you to come and see our new look!



TOP: Can you believe we actually worked in this mess? ABOVE: Tony Gotlibowski and Kurt Kreisler getting more "wind" to continue the move. LEFT: More mess. TOP RIGHT: Kerry Brown re-finishing some furniture. CENTER RIGHT: Cory Allison is literally moved into the hallway to work. BELOW RIGHT: Ravi Verma, Director of Administration, finds it difficult to locate a dust free place.



our journey

JUST AN ORDINARY DAY

by Susan Eenigenburg
Clergy on Staff
MCC New York

Just an ordinary day in the life of the church. Danny Ray, music director from Dallas MCC, rehearsing the MCC New York choir with his lively blending of musical and spiritual direction and a little cheer-leading thrown in, at the newly-formed Lesbian and Gay Community Services Center where MCC New York has its offices. Fresh bagels and coffee make waking up the voice chords at 10 a.m. on a Saturday just slightly more bearable, as we settle in for a three-hour rehearsal, arranged by Bob Crocker, MCC New York's music director.

We sing the full range of MCC's music repertoire: from Vivaldi's "Gloria" to contemporary Christian songs such as my favorite, "Listen to Your Children Praying" and even one with a decidedly disco beat in the musical accompaniment. By that time I am fully enjoying the sheer fun of singing, so I'm not surprised when a fantasy comes to me of the choir disco-rollerskating up the aisles of the church, singing "How Majestic is Your Name."

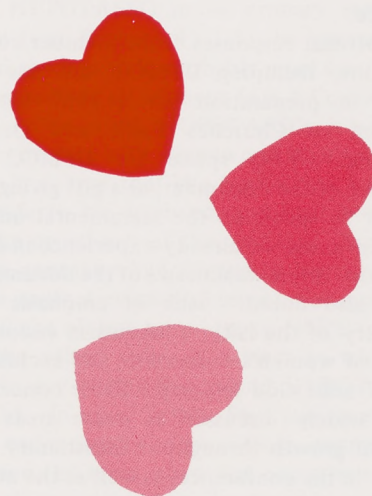
Following our rehearsal, we walk briskly in the cold November air to the Village Nursing Home. In their dining room we group ourselves in front of a cluster of mostly wheel-chaired residents. We sing the songs that we have rehearsed, with Danny playing a Scott Joplin rag as interlude.

About halfway through our concert, as I am singing and at the same time searching the faces of people, my eyes rest on one woman who seems to radiate the peace of God, not so much in a look or a smile since in her body she seems very tired and broken and she has her eyes closed much of the time. But I recognize in her face a depth of Spirit that I feel is God's Spirit, as she seems to be bathing her soul with our gifts of music. At that moment I experience the Spirit of God breaking through and flowing into me, into the places where I have kept her out. The Love of God flows through me as an overwhelming presence as I experience God's compassion and love, even tenderness, for each person in our audience. Reluctantly finishing our little

concert, we go around the room and shake hands and speak to the people, who thank us for being there.

Then, back at the church center. After a long time of corresponding with a deaf couple in New Jersey about their desire for a Holy Union, I have finally located a Lesbian translator who is willing to give her time to translate both the counseling session and the Holy Union. At last I meet the two women whom I have come to know only through letters, and we begin to communicate in person with the expert help of the translator, who also shares her experience of being in a relationship with a deaf woman. I sense an excitement in this couple, who are so isolated, from being able to be so open with their relationship and share their lives with other Lesbians. I am touched and moved by their vigorous and articulate use of their sign language to communicate with me and the translator.

I go home that day once again keenly aware of the mission of MCC: to be channels of God's love to those who are isolated and rejected members of God's family. I am aware of being given to as much as I gave, and more importantly, I begin to understand that being channels of God's love often means stepping out of the way with our narrow version of the world and allowing God's love to flow through us. For me that experience always means an expansion of my vision of the world to include new people, forgotten people, in God's embrace.





UFMCC's Commission on Faith, Fellowship and Order

FFO JOINS NCC FAITH AND ORDER COMMISSION

by Jennie Boyd Bull
Chair, FFO

At its May 1983 meeting, the Faith and Order Commission of the National Council of Churches voted "official liaison" status to UFMCC, and the Faith, Fellowship and Order Commission has been designated as representative to COFO on an ongoing basis. As chair, Jennie Boyd Bull attended the first meeting of COFO on October 12-16 in Chicago, IL, as part of a weeklong conference on "Reception of *Baptism, Eucharist and Ministry*."

Baptism, Eucharist and Ministry

This statement, adopted by the World Council of Churches in Lima, Peru, in 1982, reflects an ecumenical consensus of Orthodox, Roman Catholic, Protestant, Evangelical and Pentecostal communions worldwide. Based on early Christian practice of the sacraments of Baptism and Eucharist and ordination, the document states areas of agreement, their biblical basis, and commentary on areas of difference.

Official responses from member communions, including UFMCC, are due in 1985 in preparation for a 1987 World Council of Churches Faith and Order meeting. FFO spoke for UFMCC in support of the document, as a gift giving us words to speak of the sacramental unity and openness we already experience in our worship. Some weaknesses of the document were also noted: lack of emphasis on ministry of the laity, a lukewarm endorsement of women's ordination, and exclusive use of male God imagery. These concerns were widely discussed as major areas of needed growth throughout Christianity by many in the conference, as well as the need

for more inclusivity of churches based in the Third World.

The brief, easy-to-read document is available through Friendship Press, 475 Riverside Drive, New York, NY 10015, for \$3.50 plus 15% postage and should also be available in seminary and other Christian bookstores.

Baptism, Eucharist and Ministry is recommended for use in membership classes, deacon's and student clergy training programs, and in many other ways as a basis for ecumenical understanding of the sacraments. At its March 15-18, 1984 meeting in Kansas City, FFO will be considering ways of encouraging use of and study of the document throughout UFMCC.

Contextual Theology

The NCC Faith and Order Commission is divided into three working groups, with each member making a commitment to one. UFMCC is now part of the "Contextual Theology" working group, chaired by Roy Sano and Barbara Brown Zikmund of Pacific School of Religion at Berkeley, CA. This group will be publishing a study booklet in late 1984 providing case studies to help local churches understand how their experience shapes their faith. The group has developed six study questions for use in understanding the context of a Christian community:

1. What do we personally bring to the context?
2. What do people include and not include in their context?
3. What seems to make their context change?
4. How is the context established in the faith community?
5. How is the context established in the community of struggle and the commitments made?
6. What part does theological education play?

The UFMCC context of ministry within the Gay and Lesbian communities promises to be a useful addition to the workings of the group.

*Richard Scott,
Your Mother Loves You*

Wherever MCCers go in Christian communities, we are given opportunities for pastoral care of closeted people and their relatives. At the end of the first day of meetings, a woman sitting next to me approached me about UFMCC, then burst into tears and shared about her son, who four years ago came out to his clergy parents and then left home for California, and has not been heard from since. Richard Scott, your mother loves you and would love to hear from you. That is the Good News we in UFMCC can share with our community.

continued from page 9

tions and "Moral Majorities." But we two have an abiding faith in God's presence in our earth will strip away the wilderness of human-made icons, idols and church walls between us and the depths of God's beauty and God's love.

The church too finds itself in a desert: the world, where the needs and the thirst for some deeper reality is great. The church has only begun to scratch the surface in overcoming the survival mentality so common in the desert, so common in our relationships between individuals, groups and nations. The church is young and must be given time. We who have an abiding faith in God's incarnation in Christ's Body, the Church, believe it will yet strip away injustice, mercilessness, prejudice and hate, creating a sanctuary wherein might be revealed the hidden depths of beauty and love within a humanity created in God's image.

"Now faith is the assurance of things hoped for, the conviction of things not seen," the epistle to the Hebrews tells us.

What is faith? Faith is like the River: given a little time it can move mountains and create a beautiful sanctuary for the weary travelers in the desert of our world.

Send *your* church news to *JOURNEY* the first week of the month to appear in the next issue. Send photos, too.



continued from page 4

beautiful! Even though I didn't understand the language, I could sure understand the spirit. When it was time for me to preach, an interpreter (who is the news anchor-person for Channel 11 in Mexico City) stood with me. I preached at the same speed that I do here in the U.S.A. and the interpreter kept up with me!

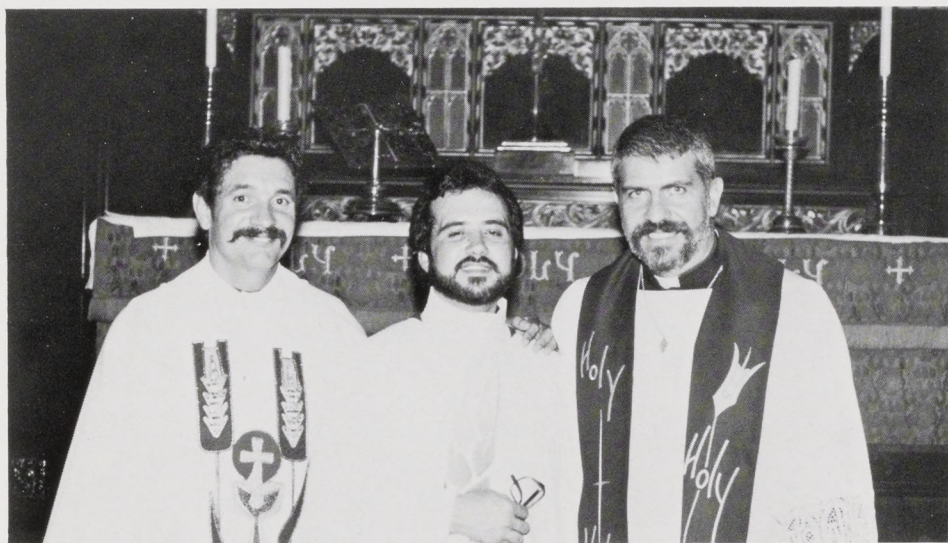
The congregation laughed, cried and applauded throughout the service just as our English speaking groups do. It was wonderful.

I will never forget this, my first trip to Mexico. It will always remind me of the mosaics that Mexican artists are famous for!

I will always remember meeting John

Donner, the American layperson from Denver, CO, who founded the Mexico City Church; having breakfast in the home of one of our members with the board of directors (eating those wonderful refried beans and steak and eggs); going to visit the Ballet Folklorico where one of the dancers is a member of ICM; seeing the Basilica of Our Lady of Guadalupe; praying with one of the founding members of ICM who couldn't come to the worship service (I have learned he died two weeks after my visit); and meeting some of the most dedicated members of any MCC I have ever had the pleasure to deal with.

May God continue to smile on our Mexican sisters and brothers.



ABOVE: (l to r) Rev. Jose Mojica, Director of Hispanic Americas District, Horacio Flores, Worship Coordinator ICM Mexico City and Rev. Elder Troy Perry.

Photos by John Donner

continued from page 11

Junia	apostle : Romans 16:7
Mary	worker : Romans 16:6
Tryphena	worker : Romans 16:12
Persis	worker : Romans 16:12
Euodia	co-worker : Philippians 4:2-3
Syntyche	co-worker : Philippians 4:2-3
Chloe	Paul's contact for reporting the welfare of the Corinthian church : I Corinthians 1:11

He even gives the qualifications for deacons to both men and women (I Timothy 3:8-13). Verse 11 should properly be translated, "In like manner, women should be grave, etc." Paul is here recognizing that women serve as deacons, and need to have similar qualities as the male deacons.

Before we begin a specific study of the Pauline references to the woman's station in the church, a word study is in order on the Greek verb HUPOTASSO, translated in English as "to subject." This is a compound word made up of the simple verb TASSO, which means to put or place, and the preposition HUPO, which means under. When combined we come up with a verb meaning

to place under, hence to subject. However a study of the way Paul uses this word is interesting.

Although Paul uses HUPOTASSO in its primary sense of subjection in some cases (e.g. Romans 13:1,5), he also uses it in a much warmer, mutual sense as well, probably more accurately expressed in English as respect or attachment (e.g. I Corinthians 16:16; Ephesians 5:21). This word, HUPOTASSO, is used in all of the Pauline passages dealing with women and their relationship to their husbands. It is true that the law of the land required subjection of a wife to her husband, and Paul would be cautious in advocating the overthrow of the civil law. But Paul used the word in his own context when writing to his churches, that is with a much more mutual, respectful sense. For instance, Ephesians 5:21 enjoins all the church members to HUPOTASSO themselves to each of the others (who is subject to whom?). Then he goes right on to say that wives should HUPOTASSO their husbands in verse 24. In other words, Paul was careful to stay within the law, but encouraged a more mutual, cooperative leadership program between the sexes, than was common at that time. (Note: in verse 22 there is no verb in the Greek.)

continued from page 10

workshops in the District on chronic illness and dealing with death and dying. She helped start a specialized counseling ministry with Rev. Anne Keast, called "Lifestreams."

Sandy was an adventurous person who could not say "no" to a challenge. About six months ago she called me all excited about a new job she had, teaching women in prison about basic plumbing. I was really surprised and said, "Sandy, I didn't know you knew about plumbing!" "I don't," she said, "but I have this book . . ."

She was a hit at the prison. They loved her, and besides teaching many technical skills, she worked with groups of prisoners, helping them share their feelings.

Sandy was a kind of mystic. She would get that far away look, and you knew that she was having some kind of special communion with God. She had an infectious laugh and a sweet kind of gentleness. You can see it in her picture.

All of us who knew her, even if it was just to see her at conferences now and then, will miss her. The playful child, and the wise pastor and counselor. In cherishing her and our memories of her, let us cherish each other a little more.

See the December 1983/January 1984 issue of *JOURNEY* for further information.

stay
connected

